

MY ATTITUDE TOWARDS THE BRITISH
GOVERNMENT.

OR

THE REFUTATION OF AN INCORRECT STATEMENT.

BY

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The copies of the Manifesto have been forwarded to **H. M.**
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The incorrect statement, made in the *Civil and Military Gazette*, Lahore, of the 24th of October 1894, in which I have been represented to entertain an evil intention against the British Rule in India has induced me to refute it through this manifesto. It seems to me that the Editor of the said paper is labouring under a great deception apparently on account of some misrepresentation made to him about me, otherwise he would not have blackened the columns of the paper with such an untrue and groundless account. The Government is not unaware of the fact that I belong to a respectable family of the Punjab, distinguished for its valuable services to the Government in critical times. Mirza Gulam Murtza, my father was a distinguished champion of the British Government and a true supporter of their policy. He had received many proofs from the Government of their approval of his services and was allowed a seat in the Viceregal Darbar. The mutiny of 1857, a true criterion to test the loyalty of the Indian subject towards their ruler, trying as it was in its very nature, with all its rebellious and revolutionary spirit which it had excited in the Indian breasts, could not tempt my family to deviate from the true path of loyalty and submission; nay it provided us with another opportunity to set a true example of loyalty even at the expense of lives and property. Some 50 horsemen at one time and fourteen on another occasion were provided by my father to serve the Government in that time of emergency, (*vide* Punjab Chiefs by Sir Lepal Griffin). Besides, other events occasioned other services which were highly appreciated

by the Government. After finishing his career of 40 years' high services he was succeeded in his submission and love for the English Rule, by Mirza Gulam Qadir, my elder brother. On the death of my brother I was destined to lead a life quite different from my predecessors'. It was too religious for all worldly concerns. But I did not fail to follow the loyal example of my family, though in a manner which was consistent only with my mode of living. I have been writing books on religion during the last sixteen years of my life which have a special bearing on the attitude of the Mohammadans towards their rulers, teach true loyalty and submission, and denounce Jihad in the received sense of the word to be sacrelege.

It is alleged by the anti-Moslems that force and sword was resorted to in the propagation of Islam ; which is utterly false. They seem to be quite ignorant of the Alquranic teaching which enjoins upon us to forbear all the persecution and maltreatment that we may receive at the hands of our enemies, whom we invite to accept Islam; and especially when we have to dispute and reason with a Christian, "let thy reason be characterised with wisdom and good advice," is the precept which Alquran teaches us to observe with all meekness and humility. I admit that Jihad in its received sense, and the use of sword in the spread of Islam are regarded as articles of faith by the ignorant and bigoted Maulvies of little culture who lead hypocritical life under this benign rule. But they are utterly wrong for which Alquran cannot be blamed. Truths and real facts need not be forced upon for their acceptance ; nay the very idea of force dwindles their beauty and disfigure them, and shows them wanting in spiritual and moral force. The God of Alquran commands His holy Messenger to excel, in his patience all those who have shown patience. He prohibited the use of force in the propagation of faith. He enjoins on us to use all wisdom and good advices with mildness, when we have to reason with the Christians. He defines "believers" to be such as have full control over their passions and anger, are prone to forgive their persecutors, and are mild in their conversation with those who have been rude to them. Such being the case how was it impossible for the

God of Islam who is a God of peace and love to enjoin on His worshippers to rob the unbelievers of their life and property? In the early progress of Islam when every step was taken in accordance with the will of God, the very sparing use of sword was made only against those who were first to use it and deserved punishment as retribution of their evil deeds. Can any one show even a single passage in the whole of Alquran commanding the massacre of the unbelievers? The origin of such an heinous idea can be traced only to the bigotry of the ignorant Maulvies and to the calumnies of the Christian Missionaries.

Seeing all these slanders against Islam the God of righteousness and truthfulness who does not allow the prevalence of falsehood has blessed me with His holy inspiration to wipe this dark blot from the face of Islam, and divest the noble principle of Jihad from the received sense of the word and to show the world that Islam was not, and shall not be, ever in need of sword to establish its truth; its inherent, moral, and spiritual forces are ample enough to take hold of human soul. But these Maulvies who attach an importance to Jihad for its modern sense and are always devising schemes for it, subject Islam to calumny and objections. Our days for their very culture and enlightenment provide us with a most suitable time to show the beauties and ennobling principles of Islam, which are very splendid and edifying, as they teach us to worship the true God, and regard purity of soul and heart to be the only means of salvation and not any dogmatised atonement. It would be sheer folly and ignorance on the part of those who ascribe Jihad (in its present sense) and use of force, to Islam.

Similar is the case with those Maulvies and their followers who believe in the coming of that blood thirsty Messiah, under whose leadership they presume to wage war against Christian Governments, to demolish church and crosses, and to kill their swine. The Maulvies do also wait for another atrocious character under the name of Mehdi, who shall come to fill the earth with human blood. There is another sect living in Yagistan, with their sympathisers in different parts of India who expect the second coming of Sayed Ahmad who fought against the Sikhs. It was one of the chief causes of the

mutiny of 1857 which led these Maulvies to take part in it. Some of them are still alive. Maulvi Abdul Aziz brother of Maulvi Mohammad of Ludhiana was one of the rebels (*vide* Record, dated 4th December 1858, District Ludhiana.) Such men have the chief agents in instigating Maulvies to declare me Kafir (infidel). I invite the attention of the Government to consult their own records concerning the mutiny, and it will be clear to them that my detractors are the very type of the rebels as they are waiting for those atrocious characters, named Messiah, and Mehdi who shall fill the earth with the Christian blood. It is not becoming of the *Civil and Military Gazette*, if it is unaware of the real rebels, to call me a political agitator who has done his utmost to uproot the very idea of Jihad and disseminate feelings of peace and loyalty in the Mohammadans.

It will thus be seen that the Mohammadans of India have not only been forbidden by me to entertain any evil intention against the benign rule of the British nation in India but they have also been enjoined to cherish sentiments of true sympathy, love and gratefulness, as the British Rule in India has been a true benefactor of Islam and consequently deserves greater attachment and affection under the teachings of Alquran which makes "goodness to be the only recompense of goodness." The manifold blessings enjoyed by the Mohammadans of India under the British Rule can not be denied for a moment on consideration of the miserable time we had under the Sikh Rule when our religious and secular interests were imperilled and our honor was in constant danger. It must be a mean soul that has no feelings of gratitude towards his benefactor, for the holy prophet says that he who is ungrateful to man is ungrateful to his Creator. The British Rule in India was raised by the gracious hand of God to suppress down inequity and oppression, to rescue us from the tyrannical hand of the Marhattas and the Sikhs, and to enable us to ameliorate our persecuted conditions. Therefore we are bound in duty to be thankful to, and true well-wishers of, the English Rule, otherwise we shall be ungrateful to our own creator. This is what I have preached through my books for the last 16 years. It has not emanated from hypocrisy or any other selfish mo-

tive, but from a pure sense of gratitude for all the benefits which my co-religionists have been reaping from the British Rule since its supremacy in India. For this very reason I have incurred enmity and hatred of the bigoted narrow-minded Maulvies who have declared me a Kafir.

My preaching of loyalty has also transcended the limits of India. Seeing that the Mohammadans of the other countries knew nothing of that mercy and justice which has been shown to us by the British Government, I wrote several books in Arabic and Persian, declaring Jihad to be sacrelege against the English Rule in India, and at the same time eulogising it for its true merits. Thousands of rupees have been spent in getting these books circulated in Arabia, Syria, Persia, Bokhara, Egypt, and Turkey. That all this can not be ascribed to any selfish motive is self-evident from the fact that I have never craved for any favor from the Government. A virtuous soul experiences a genuine spirit of love and gratitude for his benefactors which induces him to render good services to those who have done good to him. It is a beastly soul of a mean person that makes him ignore the good services of his benefactor. I am sure that the Editor of the *Civil and Military Gazette* could not have made such an unjust and untrue remark if he had tried to know more of me. That I am foremost of all the British subjects in India for my loyalty and good will towards the British Government can be verified firstly by the fact that I have been writing homilies of loyalty in the works of my last 16 years, while declaring Jihad to be illegitimate, and secondly by my getting them circulated beyond the limits of India. One actuated with the meanness of his soul may take it in the light of hypocrisy, but how can he account for the contents of the books eulogising English rule that have been circulated among the Mohammadans of the other countries, knowing that it shall inspire them with anything but hatred against me, and incite them to regard me as a Kafir. Can the Editor of this well-known paper show any other example of such pure loyalty and true submission throughout the whole country. Surely he cannot, as I am second to none in this respect.

I admit that I decry the modern dogmatised form of Christianity, that we cannot believe in the divine nature of any human being, purified as he may be of all sensual impurities, that the true teaching regarding the unity and person of God can only be found in Alquran which inspires its readers with the worship of that God who is eternal, and has been seen from the very beginning through the mirror of nature, and lastly that a religion which diffuses false notions about God and His attributes cannot come from Him. There is, no doubt, a class of elected souls who have 'died in God,' sacrificing their sensualities and bestial desires, and thus regenerated have got a second birth. But they cannot partake divinity with their Creator, nor this '*dying in god*' and receiving of second birth can be claimed exclusively by one person. Nay it is a free gift. One who seeks after it shall get it ; if he knocks the door it shall be opened to him. And now the very God who teaches all these truths against the dogmas of the Church Christianity in Alquran enjoins upon us also to be grateful to the beneficent rule over us, and prohibits all evil intentions against those who do good to us. An author of seditious feeling against good rule in a country is barbarous and not Muslim. I admit that some of my books declare the present preachers of the Pauline Christianity to be the Dajjál (anti-Christ) of the Islamic Traditions and myself to be the promised Messiah (Christ) But it can not be construed in the light in which it has been taken by my opponents, I do not believe in the existence of a Dajjál, nor in the coming of any blood-thirsty Messiah or Mehdi who shall have to fill the earth with blood in order to spread infidelity and Islam respectively. It is no article of faith in Islam and can only be ascribed to the teaching of the ignorant and uncultured Maulvies. I can refer the Government to my books wherein I have done my utmost to uproot this heinous belief in the coming of such murderous characters and declared it to be against the will of God on the dint of my inspirations, which has raised me a lot of implacable enemies in the rank of uncultured Maulvies whose cherished desires of atrocities against the Christians have been frustrated by my claiming to be the promised Messiah and declaring his

office to be not martial and blood-shedding but spiritual and moral. I here again declare that the beauty and truth of a religion do not consist in the use of sword by its teachers in its propagation; truth has never been established by the use of atrocious means and force. Only that religion can claim its origin from God which has the beauty of clear reasoning and moral force in it. It can use weapon of reason and not that of steel. And as to the use of sword sometimes made by the followers of Islam, it was not in its propagation but in punishing its persecutors who determined to obliterate its very existence from the surface of the earth. Islam used sword only to restore peace and freedom. But if the subsequent ages produced many ignorant adventurers who misunderstood the real nature of Jihad Islam can not be held blamable for it; and it is to wipe this blemishing stigma from the immaculate face of Islam that God has raised me and blessed me with His revelation.

I have applied the Epithet Dajjál to the preachers of the Church Christianity because the word which comes from *dajal* meaning alloy, designates that class of persons who received truth but corrupted it and alloyed it with their own created dogmas. Jesus Christ had imparted pure and simple teachings to his disciples in the shape of *Injil* which was deliberately corrupted by his subsequent so-called followers to such an extent that the present God of Christians can in no way be identified with the God of the son of Mary, who had been raised to glorify his Creator. The simple tenets of the Gospels have been coarsely misinterpreted and perverted into new dogmas quite contrary to the teachings of Christ. This is what the word *dajal* signifies and its practiser must be called Dajjál. The very signification of the word Dajjál, (*i. e.*, one who mixes alloy in and corrupts truth) necessitates the bearer of the epithet to be a follower of certain prophet from whom he has to receive some truth to be corrupted subsequently. Jesus Christ was a godly man and a beloved of God. He led a very pure and holy life but his simple teachings cannot be identified with the

formulated dogmas of Pauline Christianity which justifies the infliction of punishment on A for the crime and sin of B, which makes son equal to Father in age, perfection, and glory, and which undertakes to teach the ridiculous doctrine of *one into three* and *three into one*. These things were never taught by Christ. They are mere additions made to his simple tenets ; which is the outcome of human wickedness. The doctrine of trinity cannot be discovered in the whole of *Injil*. It is purely a subsequent addition and this kind of addition to truth has been designated by the word *dajal* in Arabic and its practiser a Dajjal. And as no new prophet was to be raised after the time of Mohammad (peace and blessings of God be upon him) Dajjal must be among the followers of one of the passed prophets. Therefore, for all the reasons given above these Christian Missionaries deserve to be called Dajjal (anti-Christ) the corrupters of the teachings of Christ. On the other hand one who is raised by God to reform them and restore the teaching of Christ to its original form shall be called *Messiha* as he has to do the office of Christ himself, and as the raised one is to be taught and guided directly by God through inspiration, his second name is *Mehdi*. This is what I believe really and one who misrepresents it must be a perverter of truth.

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10th December 1894.

(Punjab) India.